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## New Literature

### OLD TESTAMENT

#### ARTICLES

GIESEBRECHT, F. The Moral Level of the Old Testament Scriptures. *American Journal of Theology*, January, 1907, pp. 31-55.

A survey of the character and growth of the ethical ideal in Israel, with the intent to show that this phase of the Old Testament religion is a most powerful argument for its divine origin.

TORREY, C. C. The Nature and Origin of "First Esdras." *American Journal of Semitic Languages and Literatures*, January, 1907, pp. 116-41.

A very careful and suggestive discussion of the relation of First Esdras to the canonical books of Ezra and Nehemiah. The author's conclusion is that "it is simply a piece taken without change out of the middle of a faithful Greek translation of the Chronicler's History of Israel in the form which was generally recognized as authentic in the last century B. C. This was not, however, the original form of the history, but one which had undergone several important changes." The article also seeks to discover the original form of the Chronicler's history for this period, and arrives at the conclusion that neither the order of events as given in First Esdras nor that found in the canonical Ezra and Nehemiah is the original sequence as it left the hand of the Chronicler himself.

VAN HOONACKER, A. Notes d'exégèse sur quelques passages difficiles d'Osée. *Revue biblique internationale*, January, 1907, pp. 13-33.

An interpretation, based in part upon emenda-

tions of the text, of Hos. 4:4, 5, 18; 5:1, 2, 11 6:8, 9; 7:3-7; 8:6; 9:13. Some of the passages are approached from entirely new points of view.

NOORDTJIJ, A. Muşri. *Theologisch Tijdschrift*, January, 1907, pp. 50-79.

This is the third and last of a series of articles devoted to a thoroughgoing examination and criticism of the hypothesis of Winckler and others that the name Egypt (= Mizraim) is in many places in the Old Testament employed to designate an Arabian district rather than the region along the Nile. Noordtjij rejects the theory *in toto*, and his discussion is by all odds the best extant upon this side of the subject.

GUTH, W. W. The Unity of the Older Saul-David Narratives. *Journal of Biblical Literature*, Vol. XXV, pp. 111-34.

An article marshaling the evidence that the older narratives of the books of Samuel and Kings concerning Saul and David are all three from one writer. The task is well done.

JASTROW, JR., M. A Babylonian Parallel to the Story of Job. *Ibid.*, pp. 135-91.

A translation and interpretation of an old Babylonian story "told for the purpose of discussing and illustrating current doctrines regarding the reason of suffering, the weakness of man, his proneness to sin, his dependence upon the gods, the necessity of humility in the presence of the higher powers, and the justification of supreme confidence in Bel or Marduk." On the basis of several points of resemblance to the story of Job, the author suggests that the Hebrew story was derived through Edom from Babylonia.

### NEW TESTAMENT

#### BOOKS

SCOTT, ERNEST F. The Fourth Gospel; Its Purpose and Theology. Edinburgh: Clark, 1906; New York: Scribner. Pp. 379. \$2 net.

A thorough study of the theology and the religious value of the Fourth Gospel, based upon the general critical conclusions as to its authorship and date. The author finds its religious value as great as ever, but sharply criticizes its Logos doctrine, as too

speculative and at variance with the Synoptic representation.

REID, JOHN. Jesus and Nicodemus: A Study in Spiritual Life. Edinburgh: Clark, 1906; New York: Scribner. Pp. ix+288. \$1.75 net.

A series of studies of Jesus' interview with Nicodemus, characterized by literary skill and religious insight.

BURKITT, F. C. The Gospel History and Its Transmission. Edinburgh: Clark, 1906. Pp. viii + 360. \$2 net.

In these ten lectures, delivered before a popular audience, Professor Burkitt discusses a variety of problems, chiefly relating to the origin of the gospels, of which he finds Mark the earliest and Matthew and Luke dependent upon it and upon a discourse document which may have been the Logia. Luke and Acts were written by Luke, but after 93 A. D., for they show the influence of Josephus. John is valuable as a philosophical presentation of Jesus rather than as a history of his life.

#### ARTICLES

PORTER, FRANK C. The Sayings of Jesus about the First and the Last. *Journal of Biblical Literature*, 1906, pp. 97-110.

Professor Porter shows that sayings about the

first and the last reported in the gospels probably go back to utterances of Jesus of an ethical rather than an eschatological nature, and suggests that other moral sayings of Jesus have similarly been made to bear an eschatological meaning.

GREGORY, C. R. John 5:7, 8. *American Journal of Theology*, January, 1907, pp. 131-38.

The famous Comma Johanneum, on the Three Heavenly Witnesses, cannot be traced farther back than the Spanish heretic Priscillian, 380 A. D. It is rare in Vulgate manuscripts earlier than the eleventh or twelfth century, and of course in Greek manuscripts has no status whatever. Recent discussions of it by Roman Catholic scholars show that many of them are disposed to reject the interpolation despite the decree of the Council of Trent (1546), the finding of the Inquisition (1897), and the authority of the Vulgate.

#### RELATED SUBJECTS

##### ARTICLES

WARFIELD, B. B. Africa and the Beginnings of Christian Latin Literature. *American Journal of Theology*, January, 1907, pp. 95-110.

The great indebtedness of Latin Christianity to North Africa is vividly shown; indeed, the Africans appear as from first (Tertullian) to last (Augustine) to be the leaders of Latin Christian thought.

FORREST, ALBERTINA A. The Cry

"Back to Christ;" Its Implication.

*Ibid.*, pp. 56-73.

The cry "Back to Christ" is held to be "unscientific and pre-evolutionary."

PORTER, FRANK C. The Sufficiency of the Religion of Jesus. *Ibid.*, pp. 74-94.

A searching inquiry into the real content of Jesus' teaching and Christian faith, concluding that, so far from having outgrown Jesus, the modern religious seeker will find God only through him. The cry "Back to Christ" has thus a real justification.